fidence in the moral goodness of the forces of the unseen world
Buddhism has contributed, for the many buddhas and bodhisattvas
to whom it has taught people to look for help are represented as
merciful and loving righteousness and as ultimately more power-1
ful than evil.

Closely allied with this optimistic attitude toward the universe
is the strong ethical note in much of Chinese religion. Confu-
cianism emphasizes man's duty to man and praises such virtues
as sincerity, kindness, loyalty, filial piety, and not doing to an-
other what one does not like to have done to oneself. The Em-
peror was supposed to rule because of his virtue. National calami-
ties might come as a result of his misdeeds, and in imperial proc-
lamations public confession of lack of righteousness was not un-
known. Protestations of the righteousness of the imperial acts
and motives were often made. Buddhism has strongly reenforced
this ethical note and has taught that suffering is a certain conse-
quence of unrighteousness. Popular Buddhism has vivid repre-
sentations, both in its literature and in pictures and effigies in
some of its shrines, of the tortures which are believed to be meted
out in the next life for sin, and speaks also of the joys of its
heavens in which the good are rewarded. To be sure, much of
popular Buddhism has held that future bliss may be achieved
through simple faith or by the correct performance of ritual acts
which possess no ethical significance, but the total effect upon the
Chinese of its tutelage has probably been to heighten moral sensi-
tivity and strengthen impulses toward good. Taoism has also
contributed toward making Chinese religion moral. Some of its
treatises, both the abstruse and the popular ones, sound the

ethical note.

It must immediately be said that the Chinese, like many other peoples, have had great confidence in ritual and in practice have believed it to be quite as important as an ethically good life. For this the Chou tradition as preserved in the Classics and the state cult has been to no small extent responsible, for, as we have seen, it has set great store by the observance of ceremonies. It must, however, be added that some of the Confucian writings have united ethics and ritual—holding that ceremonies should be performed with a moral purpose and that moral growth is aided by correctly performed ceremonies. Confucius himself, while valuing